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241 custom of their own from cultivating the *landoo*, in which
231 case they plant certain other trees favourable to the growth of
784 the lac insect. The villages are situated near their patches of cultivation in the forest. The villages are constantly shifting,
361 owing to the necessity of burning fresh tracts of forest every
241 two years. The houses are entirely built of bamboo, and, for such temporary structures, are very well built. In front, the
342 houses are raised some 3 or 4 ft. from the ground on platforms, being generally built on the side of a fairly steep hill, one end of the house resting on the ground, and the other on bamboo posts. The back end of the house is sometimes some 8 or 9 ft. from the ground. At the end of the house farthest away from the village path is a platform used for sitting out in the evening, and for spreading chillies and
342 other articles to dry. Some Lyngam houses have only one
354 room in which men, women, and children are all huddled
231 together, the hearth being in the centre, and, underneath the platform, the pigs. Well-to-do people, however, possess a
342 retiring room, where husband and wife sleep. A house I measured at Nongsohlar village was of the following dimensions:—Length, 42 ft.; breadth, 16 ft.; height of house from the ground to the eaves, front, 9 ft.; back 18 ft. Houses are built with a portion of the thatch hanging over the eaves in front. No explanation could be given me for this. It is probably a Garo custom. In some Lyngam villages there are houses in the centre of the village where the young unmarried men sleep, where male guests are accommodated, and where the
[171] village festivities go on. These are similar to the *dekachang* or bachelors' club-houses of the Mikirs, Garos, and Lalungs, and to the *morang* of the Nagas. This is a custom of the Thibeto-Burman tribes in Assam, and is not a Khasi institution. There
[577] are also high platforms, some 12 ft. or 15 ft. in height, in Lyngam villages, where the elders sit of an evening in the hot
B56 weather and take the air. Lyngam houses and villages are usually much cleaner than the ordinary Khasi villages, and although the Lyngams keep pigs, they do not seem to be so
352 much *en évidence* as in the Khasi village. There is little
513 or no furniture in a Lyngam house. The Lyngam sleeps on
287 a mat on the floor, and in cold weather covers himself with a

1[of the Lyngams ... (illegible)]

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quilt, made out of the bark of a tree, which is beaten out and then carefully woven, several layers of flattened bark being used before the right thickness is attained. This quilt is called by the Lyngams "*Ka syllar*" (Garo *simpak*). Food is cooked in earthen pots, but no plates are used, the broad leaves of the *mariang* tree taking their place. The leaves are thrown away after use, a fresh supply being required for each meal.

The Lyngams brew rice beer, they do not distil spirit; the beer is brewed according to the Khasi method. Games they have none, and there are no jovial archery meetings like those of the Khasis. The Lyngam methods of hunting are setting spring guns and digging pitfalls for game. The people say that now the Government and the Siem of Nongstoin have prohibited both of these methods of destroying game, they no longer employ them. But I came across a pitfall for deer not long ago in the neighbourhood of a village in the Lyngam country. The people declared it to be a very old one: but this I very much doubt, and I fear that these objectionable methods of hunting are still used. The Lyngams fish to a small extent with nets, but their idea of fishing, *par excellence*, is poisoning the streams, an account of which has already been given in this monograph. The Lyngams are omnivorous feeders, they may be said to eat everything except dogs, snakes, the *hulok* monkey, and lizards. They like rice, when they can get it; for sometimes the out-turn of their fields does not last them more than a few months. They then have to fall back on Job's tears and millet. They eat arums largely, and for vegetables they cook wild plantains and the young shoots of bamboos and cane plants. The Lyngams are divided up into exogamous clans in the same manner as the Khasis. The clans are overgrown families. The Lyngams have some stories regarding the founders of these clans, of which the following is a specimen:—"A woman was asleep under a *sohbar* tree in the jungle, a flower from which fell on her, and she conceived and bore a female child who was the ancestress of the Nongsohbar clan." Some of the stories of the origins of other clans do not bear repeating. There do not appear to be any hypergamous groups. As with the Khasis, it is a deadly sin to